

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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Pope Pius Administers Rebuff to Suffrage Congress.

On May 18 the Pope declined to receive in special audience 200 delegates to the International Suffrage Congress, admitting instead only a group of 25 Americans, English and French delegates. The decision is stated to have been regarded as a rebuff to the Popular Party which is a champion of universal suffrage. The Pope told the women that he was in favor of the movement, but declined to receive the Congress officially, because he did not approve certain parts of their program, especially that relating to divorce.

Papalist Insult in Rome to the Whole Christian World

The following news item is taken from the "Osservatore Romano," the organ of the Roman Curia, of June 1, 1923:

"On Sunday, May 27, after the holy functions celebrated in honor of Our Lady of Mercy in the church of 'Navicella al Cielo' ('Ferryboat to Heaven') a characteristic ceremony took place.

"While the front of the said basilica was illumined with lamps a bonfire was lighted, and a great many pornographical books, immoral magazines and Protestant Bibles were given to the flames.

"At a certain moment, while the fire was burning, Hon. Deputy Cincolani, from the portico of the church, made an address before a great crowd of people on the significance of this ceremony, new for Rome, exhorting all his hearers to light in

their hearts the sacred fire of faith for the good of the soul, of the Church and of the fatherland. Further advices say that these Bibles, described as "corruptive books," "had been taken from the hands of the young men, and were burnt in honor of the Madonna." Also that this action had evoked protests not only from Protestant bodies and papers in Italy, but also from the daily press. The Fascisti paper "Il Papolo d'Italia" declared that the Bible was the foundation of the whole Christian Church, including the Roman Church itself, and that the burning of these copies constituted a repudiation of the words of Jesus Christ Himself.

Constable Ordered to Shoot Klansman

When alien-allegiant officials of prominent cities, like Mayor Hylan of New York and Mayor Curley of Boston, give public expression to their characteristically Catholic hatred of the Ku Klux Klan, it should not, perhaps, be a matter of surprise if officers of the law in other places act as if the canon law of Rome were already the Federal law of the land. The latest imitator of Mayor Hylan, according to a Hagerstown, Md., despatch to the New York "Tribune," July 9, is Dr. A. Wolfinger, of that town, State's Attorney. He has ordered Constable A. D. Hawbaker "to shoot members of the Ku Klux Klan if he deems it necessary in possible clashes." It is no wonder that the membership of the Klan is reported to be advancing by leaps and bounds.

Warnings from Latvia and Ireland—and New Jersey

Subscribers should read carefully the news items from Ireland on page 229, and from Latvia on page 234; because they give us a fair idea as to the things that are likely to happen if and when the Roman hierarchy's work to "make America Catholic" is crowned with success. Among the first acts that we should expect a Papalist President to do would be to negotiate a Concordat with the Vatican, and we should naturally expect to see something happen to Protestant church buildings after the Riga incident. As for Protestants at large, the "threatenings and slaughter" breathed out against the Klan by Mayors Hylan

and Curley, Mayor Hylan's pastor and State's Attorney Wolfinger, of Maryland, give us an indication of directions likely to be carried out by the Knights of Columbus after the recent incidents of Bound Brook, Perth Amboy and Plainfield, N. J.

Some Conditions in Ireland

Little is known in America of what is happening in Ireland, says "The Sunday School Times," April 7, 1923. "Our press does not report the burning of the Hibernian Bible Society's building. It does not reproduce the picture before me of 'discriminating violence,' a photograph of the wrecked Y. M. C. A. on Sckville Street, Dublin, with the intact Catholic Club next door. The battle was between Republicans and Free Staters, but the sufferers were not Catholics. A splendid Protestant boys' orphanage at Ballyconree near Galway, founded in the days of the potato famine and exercising a beneficent ministry ever since, was burned to the ground last July. The boys were rescued by British destroyers as Greek children in Smyrna by American. Protestant churches are being wrecked. That at Moyrus with rectory and school was, on November 7, completely gutted and burned. In such cases Bible and prayer books are torn up, fonts broken or defiled, and the walls covered with obscene scribbling. Protestant families that have lived in Ireland for centuries are now refugees. In some parishes every Protestant has been either killed or driven away. Sinn Fein gunmen have swarmed from Catholic Ireland into Ulster in the hope, by fomenting disorder, of breaking down the new government there."

The Boston "Transcript," July 7, says that the best foreign policy for the United States is one which we may be sure will never make us an annex of some foreign country. Quite so; and it will be well for us to remember that the purpose of the Papal hierarchy in their efforts to "make America Catholic" is thereby to make this country an annex to the Vatican.

U. S. Government Prints Papalist Propaganda Literature

The "Tablet," July 7, says that a pamphlet has been issued by the Bureau of Education of the Department of the Interior, and published by the Government Printing Office glorifying the "educational" propaganda work of the Knights of Columbus. What a howl would go up from the Papalist organs if the Government were to print anything of the kind with regard to any Protestant activity! It is also to be presumed that the Papalist members of Congress will distribute hundreds, if not thousands of these pamphlets under their franks, so that the Government is, directly or indirectly spending thousands of dollars of the nation's money to forward the work of "Making America Catholic," by those whose great object is to substitute the political principles of Popes Pius IX, Leo XIII and Pius X for those of the Declaration of Independence and the Constitution of the United States in the administration of our national affairs.

"White-Robed Maskers and Black-Robed Maskers"

Under this caption the "Jersey (City) Journal," published the following letter on June 25:

"Sir: The outcry against the Ku Klux Klan, the pelting of a parade of the order and incidentally the U. S. flag, with rotten eggs, and a previous assault upon their place of meeting, brings up the query—Why?

"The K. K. K. stands for 'One flag, one country and one school system.' The uniform of the order is white, but while the members are masked, their principles are not. They do not pretend to uphold one school system and under cover uphold two school systems.

"For about 300 years in Europe and in the Spanish controlled countries on this side of the ocean, there were men robed in black, with black masks, whose principles were the subjection of individual thought, speech and action, and who enforced their decrees with the rack, thumb-screw, and pouring of molten lead on their victims, and by burning at the stake.

"When it comes to a choice of black robes and masks, and white robes and masks, with the slogan of 'one flag, one country and one school system,' the K. K. K. are in the lead.—A. H."

SUGGESTIONS FOR AMERICAN PROTESTANTS

BY REV. ARISTIDE MALANVERNI, LOS ANGELES, CAL.

What are the characteristics of American State and social life, which we desire to see preserved?

1. Political institutions, free from foreign dominance and from ecclesiastical supremacy. Here, the first example in history, we have a real separation of Church and State. Here the State is free, and so is the Church. Here we have the ability to govern ourselves in the ordinary affairs of life, without receiving the word of order [*mot d'ordre*] from abroad.

2. Social morality, as it is found in the Bible and interpreted by Protestantism. Here we should have the spirit of equality, and the absence of privileged and titled classes.

3. Economic well-being of the mass of the community, which affords our working classes a degree of comfort, distinguishing them sharply from the artisans and peasants of Europe.

4. Certain social habits which are distinctively American, or are present in a greater degree among our people than elsewhere in the whole world. Such are ready submission to the will of the majority, passion for physical culture and for cleanliness; a generally humane spirit, displaying itself in respect for women, care for children and helpless persons, a sense of humor and a kindly manner, a strong national patriotism, brightened by the unselfish vision of all suffering humanity, and, lastly, an unshakable confidence in the future of the country.

All these are desirable traits, and as we look forward to the future we should wish to see them preserved. But no one will deny that great changes have taken place in the last quarter of the past century and in the first quarter of the present. Immigration has played a great part in producing these changes. The immigrants have transported all sorts of political, social and religious notions from monarchical countries to our soil—the continental ideas of the Sabbath Day, the Anarchists' ideas of government or no government at all, the Communists' ideas of property, and the pagan ideas of religion . . . all these mingle in our air with the ideas that made possible the building of America.

To preserve the American national character we gladly

acknowledge the usefulness of every agent of assimilation. We approve the work of Social Centers, the Settlement work, the Citizenship School work, in fact, everything that tries to build up the immigrant into an American.

But the supreme question to us is the religious question. What share shall the Church have in making Christian Americans of these immigrants? . . .

I believe, then, both from a religious and a national point of view, the most important work which our Protestant Churches have to do to-day is to preach an efficient Gospel to the multitudes of immigrants that are coming to our shores. Let us never forget that America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. . . .

We must fearlessly face things as they are. Few of the immigrants are evangelical in religion. They know nothing of our Gospel, and little or nothing of the Bible. The religious principles they have been taught are totally opposed to the spirit of our free institutions, of government, and of religion.

They know priestly sovereignty, but they are ignorant of any liberty of the soul. They are creatures of a system, and that system, as we have seen, is thoroughly un-American and inimical to freedom of conscience and worship. The absolute government of the Roman Church, the Roman hierarchy, oppresses the conscience, destroys the individuality, fetters the thought in outworn dogmas, and, being the mortal enemy of all free and spontaneous inspiration, feeds the people with childish and superstitious exercises of devotion.

Ethical considerations are in the Roman system subordinate to ecclesiastical control. Hence, for instance, it is not to be wondered at that many Catholic children (this appellation does not refer to the age) regard it as more serious to break a blessed crucifix than to tell a lie or to steal. A great Italian, Mexican or Portuguese feast is a marvelous sight in some colonies. The lights are beautiful, and there is something touching in the devotion of many of these immigrants, but the superstition is most distressing. Costly gifts are brought to "Our Lady" in fulfillment of vows made to obtain some cure. Painted candles and

wax models of the diseased members of the body are sold on the street at high prices to poor people. Women hold up children to pin bills on the banners as the procession passes. The images of the Virgin Mary or of certain "saints" are treated precisely as idols are treated in China and Japan. I have seen these pagan celebrations in New York, Fall River, Mass., and in many other places of America, and I know what the real Americans felt at such display, which I do not care to describe.

This is not the religion of the Spirit; it is rather the religion of magic by the touch of images, relics, more or less authentic, holy water, etc. It is the worst kind of human slavery, which binds the intellect and conscience of a creature that was intended to be free from the despotic power of the priest. What, then, shall the Protestants of America do? Shall they try to influence the legislative bodies to forbid such external display of medievalism? I do not think that this would be either an American or a right solution. Force, whether legal or personal, can never create freedom of either spirit, soul, or of an enlightened conscience. . . .

The only real, effective and Christian remedy is the evangelization of these immigrants. This is an imperative duty of every Protestant of America.

[An extract from "My Conversion," by Rev. A. Malinverni. 164 pp. Price \$1. Can be obtained from this office.]

The Oath Taken by Members of the Ku Klux Klan

In the Dec., 1922, number of "The Country Editor" (Rockville Centre, L. I.), Fred L. Savage, Imperial Night Hawk, Chief of Staff to the Imperial Wizard, in an article entitled, "Does America Need the Ku Klux Klan?" says: that on becoming a member the candidate swears that "to the Government of the United States, and any State thereof of which I am a resident, I solemnly swear an unqualified allegiance, above any other and every kind of government in the whole world, and I furthermore pledge my property, my vote, my sacred honor and my life to uphold, protect and defend its flag, its constitution and constitutional laws."

VATICAN GREED AND GUILF IN LATVIA

In our issue for March, 1923, we gave the chief points of a Concordat, into which the Latvian Government had been inveigled by the Vatican. One of the ways in which it has worked out is shown in the outrage upon the Protestant population of the country as thus described in the New York "Herald" of July 10, 1923:

"The St. Jacobi Lutheran Church of Riga, Latvia, which dates back nearly 500 years, has been locked and sealed by the District Chief of Police, with a view to turning it over to the Roman Catholic Church.

"The police say the keys of the cathedral were turned over by the Lutherans without protest. Church officials deny this and say that the keys were taken by force and strategy. The statement of W. Pussull, president of St. Jacobi's Church Council, to the Chief of Police says in part:

"At a council meeting of the St. Jacobi congregation witnesses stated that the keys of the church were taken by violence. There was no record made when it happened, and the main witness, Miss M. Meusch, was not asked to give a statement. Only the sexton, G. Saun, was taken to the police, but being an Esthonian, was unable to read the statement which he signed stating that no resistance was made, and that the keys were given by Miss Meusch of her own free will. On the contrary, he saw the officials use violence.'

"Two policemen entered the church dressed in officers' clothes. They were present at the services and remained afterward. After the church was emptied by all except the janitress they went to her and demanded the keys. Soon afterward the Latvian congregation of the Jacobi church demanded that the church be opened, but were refused entrance. Representatives of the church and the pastor went to the President of Latvia and asked his assistance, but they were again refused."

When the Concordat was announced, several years ago, a storm of protest arose which did not lessen when it became known that the church that the Latvian Government had in mind was the Church of St. Jacobi. This church dates back nearly 500 years, and has been used as a Lutheran church ever since the Reforma-

tion. A letter from Martin Luther is preserved at the church, sent to the first congregation to encourage them in the midst of their difficulties.

The magnitude of this outrage not only upon the Lutheran Church, but upon the whole population of Latvia, may be realized when it is said, by the "Christian Science Monitor," July 11, that the population is predominantly Protestant. Practically sixty per cent. of the population are Protestants, and a good number of the remaining forty per cent. are Greek Catholics. "Petty politics" was ascribed by Mr. Scherer as the reason for the Latvian Government's signing the agreement.

It is explained that a small corner of the country, known as Latgallia, was fairly solidly Roman Catholic. The parliamentary delegates from this region favored the idea of an archepiscopate in Riga, and, in order to retain their support, the party in power in Latvia arranged the treaty with the Vatican. The Government itself is predominantly Protestant, so no other reason can be ascribed for its action than that it wished to propitiate the Roman Catholic minority from Latgallia.

Mr. Scherer, Secretary of the National Lutheran Council, says that during the course of the controversy the United States Government had been asked to use its good offices to persuade the President of Latvia to rescind the decision of his Government, but the President had refused to alter his decision.

The whole incident should act as a warning to ignorant Protestants in this country as to what is likely to happen to them if the "Rum-Rome-Rebs" ever obtain full control of this country.

The King [James II] had for above a year managed his correspondence with Rome secretly. But now the priests resolved to drive the matter past reconciling. The correspondence with that court, while there was none at Rome with a public character, could not be decently managed, but by Cardinal Howard's means. He was no friend of the Jesuits; nor did he like their over-driving matters. So they moved the King to send an ambassador to Rome. This was high treason by law."—Bishop Burnet's "History of His Own Times." Vol. II, p. 447.

THE SPIRITUAL DESTITUTION OF PAPALISM

In two recent issues of Papal organs will be found remarkable evidences of the spiritual destitution of the Roman Church—the first in respect of a nation, and the second, as regards the unfortunate victims of parochial school education.

In "The Sunday Visitor," July 8, 1923, a correspondent writes to enquire about the murder of Cardinal Soldevilla, because he had read that it was caused by his delivering an ultimatum to the Spanish Government that unless the contemplated revision of Article XI of the Constitution were abandoned (in view of the general election) the priests of Rome would everywhere direct their people to vote against the Government candidates. In the reply, this report is described as an example of "mendacity" on the part of the senders, and then we are told that "the Church in Spain would possibly welcome a separation [of Church and State] if it was the kind we have over here."

The facts are: (1) That the principle of separation of Church and State is condemned by Pope Pius IX in Proposition LV of the Syllabus of Errors (1864) and by Pope Leo XIII in the Encyclical "Immortale Dei" (1885) as one of those that drive the Church into an "unrightful position" in this country; and (2) in the Encyclical "Longinque Oceani" (1895) Pope Leo XIII says: "It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced."

The reply to the enquirer then goes on to say that in Europe separation of Church and State "always means persecution for the Church," and that "Church schools are confiscated, as in France [and yet the American people tolerate what French Catholics will not], the religious expelled from the country and the property of the Church falls into the hands of robbers."

As Protestantism has made no real impact upon the national life of either France or Spain, the "persecution" must be received from Catholics, and the "robbers" referred to must have either the connivance or the permission of the Catholics controlling the Government in their nefarious deeds. In effect the whole reply

shows that the religious cult of Rome puts so little of the spirit of Christ or of the Bible into its followers that, after 400 years, the Church's own children are, in "Catholic" nations, her own most vigorous enemies. That an "ultimatum" was delivered by the deceased Cardinal is admitted lower down in the reply.

The other confession of spiritual destitution comes closer to Christ's Mission and its friends, because it concerns the lives of individual Catholics—in this country, not in Spain or France, and furnishes an additional plea for individual work among individual Catholics with a view to making known to them the fact that they can be delivered from sin—and therefore from its manifestations and evil consequences.

In the "Tablet" of June 26, the Managing Editor writes at length about "theatrical productions put on in parish halls," and under the auspices of Catholic organizations. Ignorant "Protestants" who look on the Roman Church as merely another "denomination," still clinging to some antiquated but not specially important doctrines and observances, would be somewhat surprised to read the nearly two-column strictures of which we have only space to quote a few expressions.

Although the performances complained of are in vogue in Brooklyn, there is no reason to suppose that Catholic ideals of ethics and propriety in that city differ widely from those held elsewhere, because they are the result of what may be termed the cardinal omission—so to speak—in the teaching of the Roman Church itself, that Jesus came to save His people FROM their sins, and not IN them.

The Managing Editor says: "We now frequently have a slam-bang, dashing musical show, sometimes with gaudy and abbreviated costumes, sentimental lullabys, not nearly as uplifting as, 'Yes, We Have No Bananas,' aromatic jokes on marriage or the women, and dances which are certainly improper. *** Musical shows are apt to bring criticism for one or more of four reasons, i. e., the costumes, the songs, the dances and the jokes. First, as regards the costume. Too often young maidens stroll on the stage minus a skirt, or in most suggestive attire. If company came to the home of these young ladies they would never think of appearing in the parlor in tights, or something similar, and if they did the visitors would be shocked."

"Some of the songs," we learn, "are dangerous." A "stunning young man" sings a song of the type "popular in the bar-room of years ago." Although the title may be harmless, "the lines, the addition of a few home-made verses, with a wink or two of the eyes, or the emphasizing of some improper words, make the whole song indecent."

As to the dances, it seems that youths behind the foot-lights brazenly engage in a South Sea hula-hula, or, losing self-restraint, "turn what might be a harmless effort into a cheap, suggestive exhibition that belongs to a cellar cabaret."

In respect of what are called "jokes," the critic writes: "Why Catholic young men have to tell filthy stag yarns, ridiculing marriage and feminine purity, making light of religion or reflecting on their Church, or giving vent to double-meaning jibes, we cannot fathom. Yet, it is done." He says quite truly that "there is not a single reason for any parish or any society putting a salacious or sensual show on the stage." And one reason he gives why "questionable stuff" should not be put on is that "the producers, cast and audience are all Catholic and the surroundings are Catholic." In his admonition to coaches and producers he says that in rehearsals and in the plays themselves "they have the opportunity to teach the young folks things that are, to say the least, "disedifying." He thinks that "no girl should be asked or permitted to appear on a public stage in that diocese without a skirt, and the said skirt should extend below the knees. Absence of ordinary stockings or use of dresses which are notorious for exposure should likewise be placed off the list." "Vile songs and indecent jokes should likewise be prohibited," and "the use of 'hell' and 'damn' by either men or women should not be tolerated."

That a paper like "The Tablet" should publish what is virtually an editorial utterance on these things suggests that the evils complained of are not only widespread, but that they constitute a menace to the Church itself. While we have referred already to the chief root of the whole evil, another element of hardly less importance is the ignorance of their own Bible. No Catholic young man or girl would do anything even like the things complained of, if they were at all familiar with the writings of St.

Paul; e. g., Romans xii, 9-21; xiii, 11-14; xiv, 7-9, 19-23; xv, 13, 18-21; xvi, 19-27; I Corinthians i, 1-8, 22-31; ii, 12-16; iii, 9-11; ix, 22-27; v, 1-5, 17-21; xiii, 5-13, to mention only a few passages; and St. Peter I, i, 8-16; ii, 1-12; iii, 1-9, 13-18; iv, 1-11, 13-19; v, 6-10; II, i, 1-8; 14-17; I John ii, 15-17; iii, 3-6; v, 1-12.

It would, of course, be too much to expect that the editor of any Catholic paper should advise his readers to make a careful study of the New Testament, but we think that if the Managing Editor of "The Tablet" were to put in his column, every week, selections from the writings of St. Paul and St. Peter—only a few verses at a time—bearing on personal conduct, he would soon perceive a marked improvement in the ethical standards of his readers, and perhaps inaugurate the beginning of the end of that great standing reproach to his Church—the Holy Name Society.

THE CONVERTED CATHOLIC for March, 1886, says:

Never was a better answer made than that by a poor Irishman to a Catholic priest, while defending himself for reading the Bible. "But" said the priest, "the Bible is for the priests, and not for the likes o' you." "Ah, but sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have no children." "But, Michael," says the priest, "you cannot understand the Bible. It is not for you to understand it, my man." "Ah! very well, your reverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap of good." "Very well, Mike," said the priest, "you must to go the Church and the Church will teach you. The Church will give you the milk of the word." "And where does the Church get it but out of the Bible? Ah, your reverence, I would rather keep the cow myself."

When you have read this Magazine through at least twice will you please send it to some Roman Catholic of your acquaintance, directing special attention to the article on "The Gospel in the Douay Bible?" Each of these is "passed on" by a gentleman who was brought up in the Roman Church, and really believed all its doctrines until about eight years ago.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rhelms and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

HOW WELL DO YOU KNOW GOD?

"Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head shall be numbered. Fear not therefore: better are ye than many sparrows."—Matthew x, 29-31.

"When thou shalt pass through the waters, I will be with thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee: For I am the Lord thy God, the Holy One of Israel, thy Saviour."—Isaiah xliii, 2, 3.

"As a father hath compassion on his children, so hath the Lord compassion on them that fear him."

"You have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit that we are the sons of God."—Romans iii, 15, 16.

"Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent."—Our Lord's prayer, in John xvii, 3.

All the above texts, which are only a few of many others setting forth the love of God to all mankind, are just as true of the Catholic people and written just as much for them as for any other people on earth.

It is not true that He is still so angry with them because their sins caused the death of His Son on the Cross to make atonement for them, that it is necessary for the priest to offer up the "unbloody sacrifice" of the Mass every day to appease His wrath. His heart of love still goes out to them, and He still desires them to be reconciled to Him in accepting, by faith, their individual shares in the sacrifices made on Calvary for all men, once for all.

Nor is it true that the Catholic people are "not worthy" to

approach God, because of their sins. The fact that they are sinners (although not more so than any other people who have not individually accepted the salvation of Jesus Christ) is, in itself, the best possible reason for their going boldly to the throne of grace to ask for the forgiveness of their sins through the blood of Christ. In fact, Jesus told the woman of Samaria in John iv, 23: "True adorers shall adore the Father in spirit and in truth. For the Father seeketh such to adore Him." And any Catholic, whether pious or not, can prove the truth of the assertion that God will hear those who call upon Him, and will give them the positive assurance that their "sins are forgiven" and can hear it testified to by many people in every place where Catholics live. Everywhere God has witnesses who will testify that they know God:

1. As being reconciled to them. They can remember the time when they had not this experience. Then they stood in fear of death, because they knew they had broken the divine law, and that they had justly incurred the divine wrath. In most cases they intended, at some future time, to pray for forgiveness that they might escape the punishment of sin after death. They were under the domination of sin, and they knew it—just as many Catholics do now. But there came a day when with true repentance they prayed to God for forgiveness, and by faith accepted their share in the salvation wrought by Christ on the Cross. At that time their whole relationship toward God was changed. They were no longer afraid of Him, and they felt that He was no longer an angry Judge but a loving Father. They have prayed to Him under many varying circumstances of trial and difficulty. Sometimes they have been delivered out of these entirely; and where they have not they have received grace and strength sufficient to bring them through them without losing the joy and peace of soul that come to all whose hearts are stayed on Him. The chief reason why people kill themselves is because they are strangers to God and do not know anything of His love to them and of His divine power waiting to be put forth in behalf of all those who love Him. Because to know God is to love Him.

2. As a Mighty God for them personally. Most people have an idea that God is "Almighty" in a general way, that He is the

Creator of the world and of material Nature as we see it all around us, but few have any real idea that God cares for them as individuals or is interested in their personal affairs, and that all His mighty power is available for them if they will call upon Him to put it forth on their behalf. Yet this is an absolute matter of fact. In "The Evangelical Christian and Missionary Witness" (Toronto) for July, 1923, is an anecdote told by Dr. Howard Taylor, son of James Hudson Taylor, the Founder of the China Inland Mission. The writer had sufficient personal acquaintance with this great Apostle of China to know that the story is "just like" him. In 1886 the work of the mission had made such progress that about a dozen of the senior members of the mission met to ask God as to what they were to do next. And at the end of an eight-day session of fasting and prayer they decided that they should pray for 100 more missionaries—which meant an increase of about 100 per cent. on the existing force. Then somebody said, "Mr. Taylor, if the Lord would hear our prayers and give us all those missionaries, there would not be money enough to go round." The reply given with a characteristic smile was, "I suppose our Father in Heaven can calculate that as well as we can, but let us ask about it. Let us ask that He will give us \$50,000 for missionary income to meet the additional need." The final prayer was threefold: For 100 workers, \$50,000 additional income, and that the extra income would come in large amounts (to save office labor in writing receipts for small sums). Hudson Taylor always believed that works and prayer should go together. He returned to England, went through England and Scotland three times and Ireland twice, telling of his needs and received 600 applications from men and women for the field, and the \$55,000 received came in eleven amounts, needing only the writing of that number of receipts.

And the God who did that for Hudson Taylor is just the same to-day, and that same power and love are available to-day for every reader of these lines. Of course, there is this to be said that not only did Hudson Taylor know God, but *God knew him*. The life of the Founder of the Salvation Army had many incidents of this kind, although not perhaps quite so spectacular.

Dear Catholic reader, draw nigh to God Himself in spirit and in truth, asking for the forgiveness of your sins, declaring that up to the limit of your human strength you then and there renounce all in your life that is displeasing to Him. Believe that He hears you and believe that He will fulfil all the promises made in His Word, and you shall speedily receive the witness of the Spirit with your spirit that you have been transformed from a breaker of the Divine law into a member of the Divine family and a joint heir with Christ. And you shall then know God in the full and blessed sense of the prayer of our Lord recorded in the Gospel of St. John.

* * * *

My Father hears my every cry,
His listening ears catch every sigh;
Nor can I call to Him in vain
Whose power and love my life sustain:
 He hears, he hears, my Father hears,
 No prayer of faith escapes His ears.

My Father cares, He cares for me,
However low my lot may be;
However great, however small
My burdens be, He cares for all:
 He cares, He cares, my Father cares,
 His children's burdens all He bears.

My Father knows, my Father hears.
My Father sees, my Father cares,
My Father loves because He knows,
And, knowing all, His love o'erflows:
 He sees, He hears, He cares, He knows;
 With love for all His heart o'erflows!

—From a poem by Wilbur Fisk Tillett, in "War Cry,"
July 14, 1923.

The Purpose of Papal Parochial Schools is to Promote and Perpetuate Priestcraft.

THE EVANGELICAL PROTESTANT SOCIETY

Friends of Christ's Mission have reason to be pleased with the showing made by the Evangelical Protestant Society at its annual meeting held on June 22nd. In spite of the virulent attacks made upon it at the beginning, and the abuse heaped upon its founders, its officers were able to report a growing membership, an organization that is learning the most effective ways of working, and also a substantial balance in the treasury—in reality over \$550. Much of this is due to the aggressive work of the president, who did not see his way, however, to accept re-election. Hence the work will be in other hands, but continued in accordance with the propositions he formulated.

The plan of closer co-operation with Christ's Mission was definitely adopted and the officers of the Mission are now the officers of the Evangelical Protestant Society, with the exception of the treasurer. The selection of an executive secretary is imminent. Meanwhile Mr. William B. Fleck, a "Christ's Mission" priest, who left the Church during the ministry of Father O'Connor, will look after the office and welcome visitors.

Much interest has been shown in the latest folder issued, entitled, "There are Clans and Clans." This is intended to be the first of a series to be issued under the heading, "On the Firing Line." A large number of orders for copies has been received, as also for the folder, "A Catholic Girl's Experience," that was issued by Christ's Mission.

Plans for the future were discussed, and a few definitely adopted. The most promising have to do with the gathering of groups in a large number of Protestant churches and congregations for the advancement of the work of Christ's Mission. This work will be vigorously pushed. Correspondence is invited. Every member of the society is a reader of *THE CONVERTED CATHOLIC*.

The trustees of Christ's Mission are contemplating a campaign for the removal of the mortgage on Christ's Mission building. Word is at hand that several friends have remembered the Mission in their wills. All legacies received will be devoted to the reduction of this mortgage. It may be that some of the friends of Father O'Connor will feel inclined to help perpetuate and extend this Mission as a lasting monument to his memory.

PAPALIST "LOYALTY" TO THE U. S. CONSTITUTION

In the New York "Times," June 14, District Attorney C. J. Dodd, is reported to have said, at the laying of the cornerstone of the new school of Our Lady of Victory Church, Brooklyn, N. Y., "It is asserted that our schools do not teach patriotism. We invite the fullest investigation of this assertion, confident in the knowledge that any fair-minded investigator will readily perceive the falsity of this charge. Our children are taught to render unto Caesar the things that are Caesar's, and the things to God that are God's. It is our religious duty to render obedience to the laws of our country and respect constituted authority. No true American Catholic man can be other than a good, true, loyal and patriotic American citizen. In our schools our children are taught reverence and respect for our Constitution and laws more as a religious than a civic duty. We aim for the highest ideals of patriotism."

As a conspicuous example of the error into which Mr. Dodd fell, we may remind him that within thirty days after the State of Nebraska ratified the Eighteenth Amendment to the Constitution, Father Belford, pastor of the Church of the Nativity, Brooklyn, published the first assault upon the Constitution itself, not the Volstead Act, but the document for which the spokesmen of Papalism are continually expressing respect and admiration. And almost every Papal organ which we have seen since has contained more or less vigorous or venomous attacks upon the amendment itself or that part of the American public that brought about its enactment.

Dr. Belford says in his "loyal" editorial: "It is not the will of the American people. It is the will of a small minority of narrow-minded bigots, who have availed themselves of a weak spot in the Constitution and forced upon the majority a law which is as iniquitous as it is odious."

[In this connection we may point out that in the New York "Sun and Globe," July 3, 1923, after four years' attack by the forces of Rum, Romanism and Rebellion, the Chief Justice of the Supreme Court, W. H. Taft, is quoted as having stated in writing his belief "in the continuance or abolition of prohibition were presented to the country as a broad issue, fully 90 per cent.

would be for its continuance." This opinion is expressed in a preface to a new book just written by Lord Shaw, Justice of the Supreme Court of Appeals for the British Empire, entitled, "The Law of Kinsmen."]

The "Rum-Rome-Reb" Brooklyn priest went on to express his views on rendering unto Caesar the things that are Caesar's thus:

"It is an unjust law. No one is bound to obey it. No one should have the least scruple about evading it, breaking it or defying it!"

Dr. Belford evidently does not agree with Mr. Dodd that it is the religious duty of Catholics "to render obedience to the laws of our country," if they do not like them. And Pope Leo XIII goes farther still, for he declares on page 136, "Great Encyclical Letters of Pope Leo XIII," in the Encyclical "Immortale Dei," that it is the duty of all Catholics worthy of the name to use all efforts to "bring back all civil society to the pattern and form of Christianity that We have described"—which pattern and form destroys every form of civil and religious liberty and would put every man, woman and child under the sinister despotism that has constituted the greatest curse that the earth has endured during the whole of the last 400 years.

Elsewhere in this issue will be found reference to another form of Papalist respect to constituted authority which consists in setting up the canon law as to the marriage of Catholics above the State and Federal laws of the country. Mr. Dodd in these assertions is either manifesting considerable ignorance of his own Church or else is handling the truth with a carelessness deserving of severe rebuke.

When you have read this Magazine through at least twice will you please send it to some Roman Catholic of your acquaintance, directing special attention to the article on "The Gospel in the Douay Bible?" Each of these is "passed on" by a gentleman who was brought up in the Roman Church, and really believed all its doctrines until about eight years ago.

A COLLOQUY WITH A PRIEST

BY A PHILADELPHIA PROTESTANT

1. Who came into the world to save you and me? Was it Jesus or Mary?

2. Who was called, and is, the sinner's best friend? Was it Jesus or Mary?

3. When Jesus and Mary were on earth, whose heart was most devoted to sinners—who loved them with a more efficacious and saving love? Was it Jesus or Mary?

4. In the days of Jesus and Mary, to whom did Jesus invite sinners to go for salvation? Was it Jesus or Mary?

5. Have we any examples in Scripture of sinners who, fearing to be rebuked by Jesus, have gone to Mary and obtained access to Him through her, and were saved by her intercession?

6. To whom did the penitent thief on the cross address himself to be saved? Was it Jesus or Mary?

7. Has Jesus, now that He is in Heaven, lost any of His power to save sinners?

8. If Jesus still remains my best friend, why should I not go direct to Him?

To these questions the priest returned a "silly reply:"

"Your letter received and questions noted. Yes, we have heard them before many a time. They are the common misapprehensions of some of the less intelligent non-Catholics. The better class have long outgrown these crude notions of Catholic reverence for the Mother of Jesus, which your questions imply. I assume you are an honest man, who would not knowingly entertain erroneous notions of the faith of your fellow-man. If my assumption is correct, you will endeavor to inform yourself correctly on the teachings of the Catholic Church before criticizing them."

Quite so. In the Breviary we read these prayers:

"We beseech Thee, O Lord, let the glorious intercession of the blessed and glorious ever Virgin Mary protect us and bring us unto life eternal."—Vern. clv.

"Pardon, we beseech Thee, O Lord, the offences of Thy servants, that we, who cannot please Thee of our own act,

may be saved by the intercession of the Mother of Thy Son, who liveth with Thee."—Vern. clxix.

On the vigil of the Epiphany this prayer is offered in the Post-communion at the Mass: "Let this communion, O Lord, purge us from guilt, and by the intercession of the blessed Virgin, mother of God, let it make us partakers of the heavenly cure. Through the same."—Miss. Rom.

These are only a few out of a number of others quoted (with the Latin words and references) by Rev. J. Endell Tyler, B. D., in "Primitive Christian Worship" London, 1847.

Even more convincing to "intelligent" non-Catholics who have even a public school education will be these extracts from prayers contained in "The New Raccolta" published in 1886, by order of His Holiness Pope Leo XIII. Philadelphia, Peter F. Cunningham & Son, 1892. On page 274, one prayer begins thus: "Virgin mother of God, most holy Mary, secure refuge of sinners! to thee, who art, after God, our hope and consolation in this place of exile, to thee I have recourse with sincere confidence. . . . In thee I trust: do not thou reject me. Although deserving of eternal punishment, I throw myself at thy feet sorrowful and repentant . . . Tell me what I must do to regain the friendship of thy Son Jesus. Beg of Him, by His precious Blood, his bitter passion, and cruel death on the Cross, to pardon my offences, and He will pardon them. Tell Him thy desire for my salvation, and He will save me . . . In fine, be thou my loving mother here below, and my advocate at the hour of death."

Pope Leo granted an indulgence of one hundred days to all who say the prayer of which these sentences form part, once a day.

On page 284 in a prayer to Mary we read: "Accept our offerings, banish our fears; for thou art the sole hope of sinners."

An indulgence of fifty days went with this prayer, granted by Pope Pius IX.

On page 285, is a prayer of St. Alphonsus M. de Liguori, which opens thus: "Most holy and immaculate Virgin! O my mother! Thou art the mother of my Lord, the queen of

the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to Thee. I WORSHIP THEE, great Queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all, do I thank thee for having saved me from hell, which I had so often deserved... In thee I put all my trust, all my hope of salvation... Leave me not until you see me safe in Heaven, there for endless ages to bless thee, and sing thy praises, Amen."

Pope Pius IX granted an indulgence of 300 days for saying the whole "prayer before an image or picture of the blessed Virgin."

These citations will probably suffice to show why the priest made the "silly" answer he did.

"RUM, ROME AND REBELLION"

In his church "Bulletin" distributed among the congregation of the Prospect Heights Presbyterian Church, Brooklyn, on Sunday, June 10, the Rev. E. D. Bailey, D.D., said, in an editorial bearing the above caption: "This combination now rules at Albany and is headed for Washington. Governor Smith, a Roman Catholic, Tammanyite Governor, has signed the bill repealing the prohibition enforcement law. There is no disguising the fact that this is part of the program to nullify the prohibition amendment to the United States Constitution, not by direct action, but by subterfuge.

"The author of the repeal bill says this is the beginning of the end of prohibition. Governor Smith tries to soften the effect of his action by professing zeal for the enforcement of the Volstead law and by reading President Harding a lecture about the duty of the United States Government to suppress violations of the law.

"With a Roman Catholic President in power Rome will become the winner, and America will be run by Rome. This is the program. Rum and Romanism are leagued together to put this plan across. It is liable to succeed unless steps are taken immediately to counteract it. The good people must wake up and take united and energetic action at once or prohibition and American democracy are doomed."

MAYOR HYLAN'S PASTOR INCITES TO VIOLENCE

The Ku Klux Klan has, according to the New York dailies, a large membership on Long Island in the vicinity of Bay Shore. The New York "Herald," June 25, contained a despatch from this place, dated the previous day, which said in part: "The Ku Klux Klan failed to-day to accept the challenge issued last Sunday night by Mayor Hylan's pastor, Father Patrick J. Tuigg of the Roman Catholic Church of Our Lady of Good Counsel, in Brooklyn. Referring to the annual rally of the Holy Name societies of the diocese of Brooklyn, at Bay Shore, Father Tuigg told his parishioners to go in a body, as he understood that Bay Shore was a Ku Klux Klan center.

"'Be gentlemanly,' said Father Tuigg, 'but if they are looking for a fight give it to them. They are nothing but cowards. Catholics are usually too subservient in the face of unjust attacks.'"

This incitement to violence, however, failed to produce the disturbance that the priest apparently desired to create, and the Holy Name parade followed the example of that famous King of France, who marched his army up a hill, and marched it down again.

But that the community of Bay Shore refused to be terrorized by the invasion of Brooklyn "subjects" of the Pope, was shown a few days later by the result of a popularity contest to raise funds for an annex to the Rockaway Beach Hospital. The "Hudson Dispatch," June 30, said: "Ten minutes before the ballot boxes were to be closed, the Klan was leading with 8,845 votes, the Winter Colony second, with 7,990, and the Arverne Club, with 5,500, was third. Then the rush started. Votes were sought in large blocks by the Winter Colony partisans and the Ladies' Mutual Hospital Society. At 11 o'clock the votes were counted and it was found that the Winter Colony Club had won with 29,025 votes, the Ladies' Mutual Hospital Society was second with 13,180 and the Klan third with 12,340."

It is quite likely the Father Tuigg's exhortation has something to do with the size of the vote for the K. K. K., and its relatively long lead up to within ten minutes of the closing of the ballot boxes.

THE RAMPOLLA VETO IN 1903

To those simple souls, both in and out of the Roman Church, who accept the teaching of that Church that the "election" of Popes is influenced in some way by the Holy Spirit, an editorial in the New York "Times," July 8, will come as something of a surprise. In passing, the doubt may be expressed whether anybody does entertain any such delusion who has not been the victim of Papal parochial school education. The facts are briefly stated thus:

When Pope Leo XIII died, July 20, 1903, his most probable successor was Cardinal Mariano Rampolla del Tindaro. From the very beginning of the Conclave he had a plurality of votes, and on August 2 was rapidly approaching election when the Cardinal-Bishop of Cracow, in the name of the Emperor of Austria, invoked the so-called "Spanish veto" against the seemingly successful candidate. Thereupon the aged Dean of the Sacred College, Oreglia di Santo Stefano, arose and cried out in Italian: "The Conclave rejects this unwarranted interference with our freedom." Then Cardinal Rampolla arose and said quietly in Latin: "I am greatly pained. A serious wound has been inflicted on this holy body. But for me personally nothing could be more fortunate." On the 20th of the following January the successful Cardinal, Giuseppe Sarto, henceforth known as Pius X, issued a Bull which for all future time abolished the veto.

The general opinion at the time held by those who watch continental politics was that the veto had been used by the Emperor Francis Joseph, of Austria, at the instigation of the then Kaiser Wilhelm, of Germany, because he considered that Cardinal Rampolla's friendly feelings toward France would militate against the Kaiser's wishes to utilize the influence of the Vatican for the furtherance of his own purposes.

Now has the Meyerling tragedy been resurrected again—the death by violence of the Austrian Crown Prince Rudolph at his hunting-lodge in that place, January 31, 1889. There were differing stories as to exactly what happened, but the account that obtained widest credence was to the effect that the Crown Prince had a stormy interview on that day with the Emperor Francis Joseph respecting his liaison with the Baroness Vetsera; that he

had finally promised the Emperor to end his relations with her; and that at the close of a conversation with the Baroness, in which he declared his intention to fulfil his promise to the Emperor, he had first shot her and then himself. According to the memoirs of the ex-Empress Eugenie of France, this was substantially correct, and she says that she received her information from the Empress Elizabeth of Austria. The ex-Empress then says that the Austrian Emperor, on learning of the suicide of his son, begged Pope Leo XIII to authorize a religious funeral, threatening to abdicate unless his prayer was complied with. The Pope asked the advice of his Secretary of State (Cardinal Rampolla), who replied "No." Pope Leo then sought a compromise by having the funeral conducted privately by the Hofburg chaplain, but the Cardinal maintained his "veto" and the Emperor his threat to abdicate, but the Holy Father "gave way to the supplications of the aged monarch, whose life had already been filled with so much anguish, and the funeral of the Archduke was therefore observed with all ritualistic pomp. And this was a great consolation for poor Francis Joseph, who in his conscience had already abdicated. Unfortunately, he knew the opposing opinion of Rampolla and had the weakness to cherish his anger as against a personal offense. Thirteen and a half years later Leo XIII died."

It is, of course, of no practical use to speculate on what might, or might not, have happened, had Cardinal Rampolla been "elected" Pope, but when we compare Rampolla's character and record with those of Pope Pius X and his Secretary of State, Cardinal Merry del Val, it is easy to surmise that the course of European history might have been very different during the last twenty years. It may well be doubted if any rupture of the relations between the French Government and the Vatican growing out of the visit of President Loubet to Rome in 1904, which led up to the epoch-making Separation Law of 1905, would have happened. It is also possible that the Serbian Concordat might not have been negotiated, which is held by many students of European affairs to have been the immediate cause of the assassination of the Archduke Franz Ferdinand and his wife at Sarajevo, which was the occasion—though not the cause—of the outbreak of the World War.

ANOTHER "MIXED MARRIAGE" DECISION

In our last issue we quoted part of the decision of Judge Minturn, of the New Jersey Court of Errors and Appeals, in the Knibb "mixed marriage" case, in which the Court distinctly laid down the doctrine that when the civil law comes in conflict with the Papal canon law, the former must prevail. This judgment was rendered on an appeal from a decision of a master in chancery who had refused the husband a divorce because he thought the demand that the marriage ceremony be repeated before a priest of Rome was reasonable. This judgment was delivered June 18, 1923.

On June 26, in the Chancery Chambers, Jersey City, Vice-Chancellor Vivian M. Lewis signed a "decree of nullity" to John Serapone because (according to the "Hudson Dispatch," June 27) the wife declined to heed the warning of the Court on June 11 that unless she returned to him within a week her petition for separate maintenance would be dismissed and his cross-petition for a nullification of the marriage on the ground of non-consummation would be granted. The husband was characterized by the Court at the initial hearing as a husband who had been paying alimony to a wife he really did not have.

The Court expressed the opinion that it was a most unusual case, and said there was apparently something "mysterious" about it. He declared that the marriage institution was a sacred one, because it is intended to continue the propagation of the race, and where a wife will not consummate the marriage there is no earthly reason why the husband should support her. It was a rare case, commented the Court, where a man has been obliged to pay alimony to a wife he never had.

It is worthy of note that according to the newspaper reports the stories told on June 11 and June 26 differed materially from the report in the "Jersey Journal" of March 6, from which we quoted several paragraphs in our April number. The two most important of these were:

"When Serapone was placed on the stand yesterday he admitted he had never kissed his wife and said that any intimacy between them was prohibited because of the customs of their native land. [This is really a euphemistic description of the

'Ne Temere' Decree of Pope Pius X, 1908, which says that the marriage of two Catholics before a civil official is no marriage at all.] They were married by civil ceremony and the marriage could not be consummated according to their belief until after a church ceremony had been performed."

The Vice-Chancellor then told him that "the customs of a foreign land had nothing to do with the matter, as he was under the protection of the laws of the United States.

Later in the proceedings when, at the suggestion of the Court, Serapone approached her and asked her to come with him and be his wife, she replied: "No! You want to go with me because you've got to pay alimony so you can save money. I'm a good girl. You wouldn't take me to the church and marry me, and I won't go with you."

The sooner the State of New Jersey enacts legislation to forestall or prevent the wrecking of the happiness of young Catholic people who do not regard a church ceremony as essential for their wedding ceremony the better. Furthermore, the State of New Jersey should also enact a measure similar to the Oregon law which will prevent the creation of that mental attitude in children that puts the canon law of an alien Church before the civil law of a sovereign State of the American Union.

"Before he [King James II] set out [for a "progress" through some of the Western counties of England] he resolved to give the Pope's Nuncio a solemn reception at Windsor. He apprehended some disorder might have happened if it had been done at London. He thought it below both his own dignity, and the Pope's not to give the Nuncio a public audience. This was a hard point for those who were to act a part in this ceremony; for all commerce with the See of Rome being declared high treason by law, this was believed to fall within the statute. It was so apprehended by Queen Mary. Cardinal Pool [? Pole] was obliged to stay in Flanders till all those laws were repealed."—Bishop Burnet's "History of His Own Times." Vol. II. p. 455.